

the times indicate too plainly to be mistaken, the feelings of God in this matter, and the church and his ministers cannot longer keep silence, without becoming "partakers in other men's sins."—*Jour. of Public Morals.*

From the Protestant Vindicator.

THE TERM ROMAN CATHOLIC.
I perused the article in the Protestant Vindicator of April 20, by Dr. Brownlee, respecting the constant use of the words "Roman Catholic Church" in his writings concerning Popery, and I candidly confess that I am not satisfied either with his practice or his defence of it. The former I believe to be improper, and the latter is not convincing. It is admitted that the term Roman Catholic, in the way in which Dr. Brownlee has explained it, is contradictory; but the fact is this, they are never used or understood in that sense by any protestants or papists.—Recently protestants have used the title by a mischievous courtesy, to express all persons who acknowledge the supremacy of the Pope, and papists mean by that appellation, that Roman Catholics are exclusively the followers of the Lord Jesus Christ, and that they comprise all the Christians in the world. In my view, both those definitions are highly exceptionable; and Dr. Brownlee's explication does not at all relieve my objections, but rather strengthens them, because he does not adopt them in any sense in which they are commonly apprehended. Let us consider this topic.

1. *Church.* There is no more gospel, in my view, and no more sense, in applying the word church to the papists, or in the use of the phrases the Roman Catholic Church, and the Church of Rome, than there is in talking of the Mohammedan Church, or the Hindoo Church, or the Church of Confucius, or the Church of Japan. That the Greek word Ecclesia, means any assembly is true; but the term is not so used, nor is it so understood by any persons in reference to popery. When we speak of a church in modern parlance, and especially in didactic or polemical theology, we intend by the word a body of the faithful disciples of the Lord Jesus Christ, and that is the only sense in which the word is applied in the New Testament in its strict ecclesiastical meaning, and to which, in all religious controversies, it must evidently be restricted. The titles, the Roman Catholic Church & the Church of Rome, therefore imply, that popery is still an integral part of the Church of Christ, which position Dr. Brownlee most strenuously denies. I therefore contend that the term church, as applied to the Romanists, is not only fallacious, but that it is fraught with evil, and directly sanctions their fundamental heresy, the usurped supremacy and infallibility of the Pope, upon which Babylon the Great is erected.

2. *Roman Catholic.* I cannot perceive in this phrase either the contradiction or the absurdity to which Dr. Brownlee alludes. It means nothing more than that a man is one of the universal multitude who acknowledge that the Roman Pontiff is "Vicar of Christ and God upon earth." I should not disapprove of it.

The objection is in the appropriation of the term Catholic; which from long usage implies a member of Christ's universal church, of which church a Papist cannot be acknowledged a consistent member, neither in doctrine, ritual, profession, nor morals. If Dr. Brownlee were understood only according to his own explanation, it would be of no consequence. But he neither is, nor is it possible he ever can be apprehended, according to his own construction of the terms; because the very words themselves in their legitimate sense will not admit of that definition.—The term Roman Catholic means that a man is a Christian believer after the faith and usages of the Court of Rome—whether there is more or less or how much of Christianity in the contradictory nonsense is not demanded; but that the man is a disciple of Jesus in some sense is admitted in the very adoption of the term. It is therefore evident to me, that to use the terms Roman Catholics, Roman Catholic Church, and Church of Rome, counteracts all efforts against Popery. I am also convinced, that if we would efficiently combat the Jesuits, we must go back both to the spirit and the language of the Reformers of the Sixteenth Century. The term Romanist is good, because it expresses that the person is a devotee of the Pontiff of Rome;—as Mohammedan declares that he is a follower of the Arabian impostor; but the term Catholic, has always been used to designate a member of the mystical body of Christ. A genuine Papist is an idolator, an incessant transgressor of the first great commandment; and therefore it is equally objectionable to use the name Roman Catholics, as it would be to talk of Pagan Catholics, or Juggernaut Catholics; and there is no more propriety in the phrases Roman Catholic Church or Church of Rome, than there is in the titles Brahman Catholic Church, or the Church of Mecca.

STICK TO THE TEXT.

Seventh Commandment Society.—We shall present a full account of the very encouraging anniversary of this important society in our next. Suffice it to say, the evidence is abundant, that the Christian public are awaking with unwonted rapidity to the claims of Christian purity, and the duty of inculcating and sustaining this long injured commandment. We only mention that, on motion of the Rev. Elna Galusha, the society resolved, that with the blessing of God they would endeavor to raise \$20,000 the current year, for the support of agents and the diffusion of publications in behalf of the objects of the society.—*N. Y. Eccl.*

It is said that a young sister of Robinson, confined in Bellevue prison for the

murder of Ellen Jewett, has arrived in that city, from Durham, Connecticut, and visits her unhappy brother in his cell every day, cheering him by that sympathy which a sister only knows, relieving his wounded spirits, and binding up his almost broken heart. She is said to be a most beautiful and accomplished girl, about sixteen years of age.

ANNIVERSARIES.

From the New-York Observer.

AMERICAN TRACT SOCIETY.

The eleventh annual meeting of this Society was attended by a crowded audience, on Wednesday, at 10 A. M. in the Broadway Tabernacle, S. V. S. Wilder, Esq. President, in the chair. From the report it appeared that the receipts for the year ending April 5th, were \$105,000, being \$12,000 more than the previous year. Of the receipts, \$47,573 were for publications sold, and \$56,638 donations. The \$35,000 for foreign and Pagan lands had all been received and paid over. The number of volumes printed was 247,972, being 141,000 more than in the previous year, and the number of smaller tracts, 4,309,000. The whole number of tracts and volumes printed and circulated since the formation of the Society is 43,647,390.

The meeting continued for four hours, and was addressed by Rev. Mr. Galusha, of Rochester; Rev. Dr. Spring, of this city; Rev. Edwin Hall, of Norwalk, Conn.; Rea. Wm. S. Plumer, of Virginia; Rev. Dr. Tyng, of Philadelphia;—Rev. John C. Brown, of St. Petersburg, Russia; and Rev. G. W. Bethune, of Philadelphia.

In the course of the meeting, an interesting relic, the chair occupied by the "Dairymaid's Daughter," (Elizabeth Wadbridge, of the Isle of Wight,) was exhibited to the audience. It has been recently brought to this country, accompanied with certificates of its identity from surviving relatives of the deceased.

AMERICAN HOME MISSIONARY SOCIETY.

The tenth annual meeting of this society was held in the Tabernacle on Wednesday evening, the Hon. S. Van Rensselaer, President of the Society, in the chair. The receipts for the year, including a balance of \$5,446 in the treasury at the commencement, and a legacy of \$12,000 from the late Joseph Burr, of Vermont, amount to \$107,039. The expenditures have been \$92,108, leaving a balance in the treasury of \$14,930. The progress of the society, as tested by its receipts, has been as follows: First year, \$18,130 76; second, \$20,035 78; third, \$26,997 31; fourth, \$33,929 44; fifth, \$48,124 73; sixth, \$49,422 12; seventh, \$68,627 17; eighth, \$78,911 44; ninth, \$88,863 22; tenth, \$101,565 15.

The number of missionaries under the care of the society during the year has been 753 in this country, and 17 in France; total, 770. Of the 753 in this country, 575 are settled pastors, or stated supplies in single congregations; 132 extend their labors to two or three congregations;—and 46, including agents, are employed in larger fields. The amount of ministerial labor performed under the commissions of this society the past year, is equal to 543 years of an individual.

The meeting was addressed by the Rev. Dr. Humphrey, President of Amherst College; Rev. Dr. Skinner, of this city; Rev. Dr. Codman; Rev. Professor Schmucker, of Gettysburg Lutheran Theological Seminary; and Rev. Flavel S. Mines.

AMERICAN BIBLE SOCIETY.

The American Bible Society celebrated its twentieth anniversary on Thursday morning, at 10 1/2 A. M. at the Tabernacle, which was occupied in every part by an audience of about 4,000 people. The President of the Society, the Hon. John Cotton Smith being detained at home by domestic affliction, the chair was taken by John Bolton, Esq. the first Vice President. The Rev. Dr. Sharpe of Boston, read the 35th chapter of Isaiah. A written address from the President of the Society, was read by the Rev. Dr. Milnor, one of the Secretaries. The Treasurer's Report was then read by John Nichol, Esq. Treasurer, from which it appeared that the total receipts of the Society during the year amounted, in addition to a balance of \$12,277, to \$104,899, and its expenditures to \$107,910; leaving a balance in the Treasury of \$9,265.

The managers' report, an abstract of which will be found in another part of our paper, was read by the Rev. Mr. Brigham, one of the secretaries; after which the following gentlemen addressed the meeting. His excellency, R. P. Dunlap, of Maine; Rev. Mr. McElroy, of Ohio;—Rev. Mr. Atkinson, of Virginia; Rev. Mr. Hodgson, of New-York; Rev. Mr. Reid, of Bombay; Rev. Mr. Brown, of St. Petersburg, Russia; Rev. Dr. Skinner, of New-York.

NEW-YORK SUNDAY SCHOOL UNION.

On Tuesday evening, the New-York Sunday School Union held its twentieth anniversary, in the Broadway Tabernacle. The house was full to overflowing, and the exercises were unusually interesting. Mr. Purser, one of the Vice Presidents, took the chair; and the meeting was opened by singing, and a prayer offered by Rev. Dr. Broadhead. The annual report, which was read by H. Holden, Esq. the Secretary, presented an interesting statement of facts, showing the prosperity of the Sabbath School cause during the past year. The following is a brief sketch of the number of Sabbath Schools, the number of teachers, pupils, hopeful conversions, &c.

From reports received from 75 schools, it appears that there are 980 male and 1,403 female teachers; total, 2,083. Of whom 1,686 are professors of religion; and

of these, 149 made a profession of religion during the year, being an increase above last year of 45.

The number of pupils is 13,192. Of these, upwards of 1,000 are colored pupils. One hundred and fifty-five of the scholars have made a profession of religion during the year, being an increase over last year of 13.

Twenty-eight teachers and 5 pupils have commenced preparations for the gospel ministry, and three have entered during the year upon the duties of that sacred office.

The 149 teachers and 155 scholars who have made a profession of religion, added to the aggregate of last report, (3,729,) makes 4,033, besides some hundreds who have connected themselves with the visible church, but who died in the triumphs of faith.

Rev. Mr. Van Kleek, of the Moravian church, moved that the report be adopted, printed, and circulated, which was seconded by J. Brower, Esq.

Rev. Mr. Welch offered the following resolution, which was seconded by Rev. C. G. Somers, of this city, and accompanied with an address:

Resolved, In view of the evident manifestations of God's blessing upon the Sunday Schools of this city during the past year, both as it regards the increase of pupils, and the hopeful conversion of many of the scholars and teachers, the friends and supporters of Sunday Schools are bound to acknowledge the goodness of Providence, and to redouble their efforts in this glorious cause for the coming year.

Rev. H. G. Ludlow offered the following resolution, accompanied with an interesting statement of facts:

Resolved, That it is the duty of ministers of the gospel to encourage the formation and promote the prosperity of Sunday Schools, both because they are powerful agencies in the conversion of the children, and because they render the children efficient coadjutors in the salvation of their parents.

AMERICAN ANTI-SLAVERY SOCIETY.

Reported for the N. Y. Observer.

The third annual meeting of the American Anti-Slavery Society was held in the church at the corner of Houston and Thompson streets, at 10 o'clock on Tuesday morning. The exercises were opened by prayer by the Rev. Chas. Stewart. The Rev. Mr. Mann, of Greenwich, Conn. then read the 5th chapter of the epistle of James.

An abstract of the 3d annual report of the society was next read by Elizur Wright, Esq., Corresponding Secretary. The report noticed the formation of 328 new anti-slavery societies during the past year, making the entire number in the United States 528. Of these, only 254 had returned the number of their members, but these showed an aggregate of 27,182 members.

Auxiliary state societies had been formed during the year in New-York and in Rhode Island. The auxiliary in Massachusetts, in age and in fact the parent of all the anti-slavery societies, had spent \$6,000 in advancing the cause during the past year. That in Maine had resolved to raise \$2,000 for the coming year; 887 of which were subscribed at its annual meeting; and the Vermont society had passed a similar resolution, and raised \$675 towards the amount; having expended the last year \$464. The New-Hampshire auxiliary had expended liberally and would not fall behind any of her sisters. The New-York Society, at its first meeting in Peterboro', had subscribed \$1,200; that in Rhode Island had pledged itself to raise \$2,000. The Ohio auxiliary, which, being excluded from the churches, had been compelled to hold its annual meeting in a barn in Granville, had resolved to raise \$10,000 for the year. \$4,500 of which had been subscribed upon the spot. For the Kentucky auxiliary Mr. Birney had obtained a press, but not yet being permitted to set it up within the limits of the state had planted it in Cincinnati, on the opposite side of the dividing line, where it subverted the interests of the cause as effectually as if it were in Kentucky.

The total receipts of the society during the year amounted to \$25,866 30, being an increase over the receipts of last year of more than \$15,000. The Society had kept a number of agents in the field, and had published the following periodicals: Human Rights, 240,000; Anti-Slavery Record, 885,000; Emancipator, 210,000; Slave's Friend, 205,000; Quarterly Magazine 5,500;—besides 2,000 copies of the life of Granville Sharpe, 1,000 of Mrs. Child's Appeal, and 2,000 of anti-slavery periodicals in volumes, making a total of 5,000 bound volumes; to which must be added 36,800 prints, pictures and minor publications, making a grand total of 1,095,800 impressions. This was exclusive of all publications of other societies, and those at the expense of private individuals. The amount of their publications, during the past year had been multiplied nine-fold at an expense only five times greater than before. Upwards of 14,000 of their periodicals had been furnished monthly to paying subscribers besides those distributed gratuitously. The Emancipator, heretofore a monthly publication, was hereafter to be issued weekly, of the same size as before.

The report passed very high encomiums on the character, zeal and labors of Messrs Charles Stewart and Geo. Thompson; noticed the enthusiastic reception of the latter on his return to England; and expressed much satisfaction in the thought that his voice would now be more terrible than ever to the enemies of the abolition cause. The resolution of the last year to raise the amount of \$30,000 had been very vigorously seconded by the New-England Societies generally.

Among other matters the report contained quotations from a speech of the Rev. Robert N. Anderson in a letter to an ecclesiastical body in the South, and a letter from the Rev. Wm. J. Armstrong disclaiming all participation in the doctrines and measures of abolitionists; and accused the head of the Post Office Department of having betrayed the high trust committed to its hands, under the plea that we owe a higher obligation to the community than to the laws! It adverted with censure and sarcasm to the response made by northern merchants to the appeals and demands of the South on the doings and designs of the abolitionists, and the conduct of the New-York Legislature in seeking to propitiate the South and obtain southern votes by a stab at one of our literary institutions.

In noticing the proceedings of Congress on the anti-slavery petitions presented, the report spoke with severity of the treachery of northern members on that subject, and advised that a list of such men be preserved by every friend of the abolition cause. After noticing the formation of new slave states, and the design of rendering the Texas excitement subservient to the perpetuation and extension of slavery, the report concluded by a rallying appeal to all the friends of abolition, exhorting them to unite their efforts and exert their energy to meet the great crisis which had now arisen.

Thomas Shipley, Esq. of Philadelphia, moved the following resolution:

Resolved, That the annual report be accepted and approved, and that it be enjoined on the executive committee to publish the same, as far as possible, throughout the length and breadth of the land.

From the N. Y. Evangelist.

THRILLING ANECDOTE.

Just as the great anti-slavery meeting on Tuesday was about to close, Mr. Alvan Stewart arose, and begged the attention of the audience to an authentic anecdote of the escape of a slave, which he was sure was well worth their staying just three minutes to hear.

In Georgia, said Mr. S., about three years ago, there lived a man, black but noble, a giant in strength, and in form an Apollo Belvidere, about 35 years of age, a slave, with a wife and four children, also slaves. The love of liberty burned irrepressible in his bosom, and he determined to escape, and free his wife and children, at every hazard. He had heard of Canada, as a place where the laws made every man free, and protected him in his freedom. But of its situation, or the road thither, or the geography of the intermediate country, he knew nothing. A benevolent Quaker, however, helped him on his way by night as far as he dared, and then told him he could do no more for him, but commend him to God and the north star. Pointing him to the beautiful pole-star, riding high in the heavens, he told him to steer his course by that star, until he found himself in Canada. The slave proceeded, lay in the woods by day, and traveled by night, subsisting himself and family as well as he could, on the fruits and roots he could find, crossing the Savannah and other rivers, and carrying his wife and children by almost superhuman efforts, passed through the states of South and North Carolina and Virginia, crossed Pennsylvania without even knowing that it was the land of the Quakers; and finally, after six weeks of toil and hardship, he reached Buffalo.

Here he placed his wife and children in the custody of a tribe of Indians in the neighborhood, for the poor man will always be the poor man's friend, and the oppressed will stand by the oppressed. The man proceeded to town, and as he was passing through the streets, he attracted the notice of a colored barber, also a man of great bodily power. The barber stepped up to him, put his hand on his shoulder, and says, "I know you are a runaway slave, but never fear, I am your friend." The man confessed he was from Georgia, when the barber said, "Your master inquired about you to-day, in my shop, but do not fear, I have a friend who keeps a livery stable and will give us a carriage as soon as night comes, to carry your family beyond the reach of a master."

As the ferry boat does not run across the Niagara river in the night, by day break they were at the ferry house, and rallied the ferryman to carry them to the Canada shore. They hastened to the boat, and just as they were about to let go, the master was seen, on his foaming horse, with pistol in hand, calling out to the ferryman to stop and set those people ashore or he would blow his brains out.

The stout barber, quick as thought, said to the ferryman, "If you don't put off this instant, I'll be the death of you!" and the ferryman, thus threatened on both sides, cried to God to have mercy on his soul, and said, "If I must die, I will die doing right," and CUT THE ROPE.

The powerful current of the Niagara swept the boat rapidly into deep water, beyond the reach of tyranny. The workmen at work on the steamboat Henry Clay were taken by surprise and gave almost involuntarily three cheers for liberty. As the boat darted into the deep and rapid stream, the people on the Canada side, who had seen the occurrence, cheered her course, and in a few moments the broad current was passed, and the man with his wife and children, were all safe on British soil, protected by British laws.

The following resolutions were then submitted by the Committee of arrangements, and unanimously adopted.

Resolved, That the success of Anti-Slavery principles calls for unfeigned gratitude to Almighty God, and should strengthen the faith, and increase the efforts of the friends of human rights, for

the peaceable and speedy overthrow of slavery throughout the world.

Resolved, That, impressed with the vastness of the moral, political, social and personal evils of slavery, and encouraged by the success that has attended its labors, this society is desirous of giving increased energy to its exertions during the ensuing year, and therefore, we, who are here present, do pledge ourselves to pay into the Treasury of the American Anti-Slavery Society, the present year, our proportion of the sum of fifty thousand dollars.

The Pledge.

This was nobly met at the subsequent business meetings of the delegates, at which those present pledged, in behalf of themselves and the societies they represented, the sum of TWENTY-ONE THOUSAND DOLLARS.

THE TELEGRAPH.

MAY 19.

LETTER FROM THE EDITOR.

I seize a few moments, to communicate to the readers of the Telegraph such desultory thoughts as may come along.

I need not say—for my readers will soon find it out—that, from want of experience, or from some other cause, I have but poor faculty to write about nothing. Nor have I patience to labor at endeavoring to magnify nothing into something. Much that is written and read about weather and a thousand trivial occurrences, is a waste of time and labor. Doubtless it requires great candor, and more wisdom than I claim to possess, to treat all things according to their comparative importance. Having kept no journal, in writing, on my way from Brandon hither, I will now throw my mind back, and require it to hasten over the ground, allowing it to dwell briefly on such points—such things observed, as it may readily fix upon.

ROADS.

Uncommonly good for the season.

STAGE-DRIVERS.

Rode with them all, save one, on the outside of the coach. No smell of rum from the breath of any, although one intimated that he drank the day before. Too responsible a station to be occupied by rum-drinkers. Too much human life thus jeopardized. Remember riding with one, a few months since, in the dark, on a bad road, coach filled with passengers, and he was so drunk that when a wheel dropped into a rut or rose over a stone, it seemed he would tumble headlong.—When will public opinion set this matter right? It is hoped and believed that the reformation is in progress.

STEAMBOAT ON HUDSON RIVER.

Managers sober, well dressed, and apparently intelligent.

AMERICAN JOURNAL, published in Albany.

As an agent for this publication, some weeks or months since, collected several subscriptions in Brandon and vicinity, and probably to considerable extent where the Telegraph circulates, I feel in duty bound to give a statement of facts which came into my possession at Albany. If the people have been defrauded they have a right to know it; and it is the duty of all who have the means of exposing fraud, to use such means. That no injustice be done to the publisher or agent of the American Journal, perhaps I ought to say that the information about to be communicated was received from a Boston gentleman interested in publishing the American Magazine. He accompanied me from Salem to New-York, and so far as I could judge, appeared to be a man of candor, honor and veracity. He stated that the publisher of the American Journal is owing him—that he now called on him as we came through Albany, and could get nothing—that the publisher of the Journal told him that the work would proceed no further, two numbers only (January and February) being out. My informant stated also that the engraver of the plates for the Journal had not been paid by the publisher.

Thus far I have thought it duty to state, to prevent, according to my means, further swindling, if there be swindling. If there be not, the Telegraph is open to make correction. The agent who travelled in Vermont and collected money, owes it to himself to avail himself of this opportunity to show the matter to be right, if it be right. Subscribers have already waited some months for the promised equivalent for their money. Delay heightens the suspicion that all is not right.

PASSAGE FROM ALBANY TO NEW-YORK.

Although I had traversed the Hudson some half a dozen times, this was the first time I have enjoyed a day passage. The day was cloudy, some part of it rainy, and

withal foggy, which obscured the scenery and frequently drove us from the deck.—For the first time I now had a view of the far-famed West Point, the American Gibraltar of olden days, the place whither many of the finest young men of the rising generation of this Christian people resort to learn the art of human slaughter. May the Lord hasten the time when the purity and holiness of this nation can be, and shall be trusted in, as its bulwarks, instead of arms and munitions of war.

Much as is said of the scenery of the Hudson, it will not compare with that of the Connecticut, as far as I have seen the latter. The Hudson is, to a great extent—as a fellow passenger termed it—unbound, bordered with rugged mountains. But all the lack of sufficient entertainment from landscape scenery, a clear atmosphere and a brilliant sky, was more than made up, a hundred fold, in the enjoyment of the company of those who were on their way to join the great congregation—who have hearts and souls as well as intellects—who act with more reference to God's law, than to the feelings, caprices, and blind prejudices of blind men. I found myself in a moral and religious atmosphere that was most healthful and vivifying to my moral and religious lungs—to my moral and religious nature.

THE ANNIVERSARIES.

Are very fully attended. Important facts communicated, showing the results of the different moral and religious efforts going on in our country. I shall copy principally from the papers published in this city, as they employ reporters more skilled than I am in following speakers. I shall, however, from time to time, make comments, and here commence with a few:

THE NEW-YORK CITY COLONIZATION SOCIETY.

Held its annual meeting on Tuesday evening, 10th inst., at Chatham-st. Chapel. Having heard and read so much on that subject, and the same things so many times over and over, for the last four or five years, I did not tax myself with attendance. I will, however, notice some things said by the speakers, which I have from the united testimony of several clergymen and others who were present.—Mr. Atkinson of Virginia stated that there are as many Christians among the slaves of the South as among the white people of the North. Yet they are altogether unfit to enjoy liberty! They would cut their masters' throats in return for emancipation! Mr. Hodgson said that American slavery is far preferable to African liberty! Ergo, American slavery is right, we suppose to be his conclusion, of course. We deny both premises and conclusion.—The alarming effects of circulating anti-slavery publications in the South. A few abolition printed handkerchiefs had produced most frightful results in Richmond.—Soon after, he stated that the slaves "turned loose" would be just about as harmful as so many frogs. The "niggers" would not fight. A regiment of a thousand white men would put to flight all the "blacks" in the world. He declared that he could sleep with unfastened doors any where in Virginia, with greater safety than in the city of New-York with all its bolts and bars. For this declaration he was clapped and applauded most lustily by a New-York auditory. What a compliment to themselves! And how consistent with each other were Mr. Plumer's statements!

BIBLE QUESTION.
Unexpectedly to many, the American Bible Society, at its annual meeting, yesterday, (Thursday,) confirmed the late decision of its Board of Managers. Last evening a numerous convention of Baptist ministers and laymen from various parts of the country, resolved, (with only one dissenting voice,) to proceed immediately to the formation of a Baptist Bible Society. A committee was then appointed to draft a constitution, and report to-day at 10 o'clock. A circular is to be addressed to the denomination throughout the United States.

Deo volente, further communications hereafter.

ORSON S. MURRAY.

New-York City,
Friday, May 13, 1836.

The next session of the Shafisbury Baptist Association will be holden with the Baptist church in Manchester, on the 1st and 2d days of June next.

A part of our present impression is on an interior sheet. At too late an hour for obtaining a supply elsewhere, our paper-maker gave us notice that he could not furnish us in season for the present week. He promises a fair sheet hereafter.